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Manuale Medicum.

OR

A Small Treatise of the Art of
PHYSICK in General.

AND OF

V O M I T S

AND THE

JESUITS POWDER
in Particular.

By *Hugh Chamberlain.*

Physitian in Ordinary to his
late Majesty, and Fellow
of the *Royal Society.*

LONDON,

Printed by J. Gain, for the Author, 1685.

Medicinal Medicine.

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P R E F A C E.

IT being my Misfortune to differ in Opinion from Eminent and Famous Physicians in two things of great moment to the Preservation of LIFE and HEALTH VIZ. The great Contempt or Neglect of Vomits, which in the following Tract is presumed to conduce more to the Restoring of Health and Saving of Life than any other Remedy yet publickly discovered; and the Common Use of the Jesuits Powder, which plainly appears as Destructive. I have been often urged for the Reasons that prevail with me to be singular, and wanting leisure to satisfy by Discourse such of those Enquirers

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quirers to whom I owed that respect I found my self under a necessity to Print a few of those Arguments which support my said Opinions, and which I had, *Curren-te Calamo*, written for the Use of a Son I sent to the *East-Indies*, where better Help may be wanting. I purposely avoid Tediousness, and pretend to no Florid Stile, nor Elaborate Treatise, clog'd with many Niceties not easily to be conceived ; but waving those *difficiles nugæ*, I hope I have stumbled upon certain plain and useful Truths, which my Reader may rely upon in time of Need, and with a small Understanding comprehend, if he will give himself a little thinking time.

I know

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I know Men are under such invincible Prejudices by Education, Custome, and Interest, that whosoever hath the Confidence to oppose common received Opinions by broaching New, or reviving Old, runs a mighty hazard of his Reputation: Notwithstanding, I have adventured to cast in my Mite, and if either it proves serviceable for the Preservation or Recovery of Life or Health, or provokes some more Able, to perfect or disprove my Notions in this Essay, (the Defects whereof I am not ignorant of, but want both Time and Ability possibly to Correct) I have my Satisfaction. I do not here pretend to write any thing of which our Physicians are Ignorant, but what

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what, for Reasons best known to themselves, they rarely put in practice : And therefore hope it may be no Crime unpardonable to refresh their Memories, as well as guide the Patient in some measure, to judge whether he is Skilfully and Candidly dealt with by his Physitian : Which Use alone may be a small Recommendation of this Manual, for both Physitian's and Patient's Sake.

It may upon due observation be strongly presumed, that near half that dye yearly in London, and the Countrey, come within the Power of Nature and Art to be kept alive much longer, were but the Practice Reformed, and Patients taught to be more
pru-

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prudent in making timely Application for Help, and being contented to be Governed until Health be perfectly Restored.

The several particular Points herein asserted, may seem new Notions, yet are they all Founded upon Old Truths ; which unless the Philosopher's Elixir comes to be discovered, and brought into Common Use, as some have vainly hoped, will never justly grow out of Date.

This Short Account to my Reader may not be impertinent, since I seem Obliged to excuse my Appearing in Print : To which I was compelled having

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having no other Means to
Secure my self and others from
the Abuse of a False Impression,
which might Surreptitiously
creep forth by Imperfect
Copies, already given
to some few
Friends.

Page 1. line 3. r. *Physical*. p. 7. l. 6. r. *critical*. p. 8.
l. 18. r. *the Roots or Fountains of all Diseases*. p. 13. l.
10. after or r. *some*. p. 14. l. 12. r. *transmuted*. p. 15. l. 1.
r. *Vomiting*. and l. 13. r. *as is confessed*. p. 16. l. 10. r. *Can-*
tion. l. 11. place a comma after *Distempers*. p. 17. l. 2.
after and r. *for*. l. 10. dele *most*. p. 18. l. 26. r. *who* *for*
be. p. 19. l. 22. r. *Bœtius* with two tittles. l. 23. dele *g*
in fasting. p. 21. l. 9. r. *deep rooted* l. 11. r. *Nerves*. l. last
add to the bot om of *Bernier's Relation* this *Oberva-*
tion of the late Duke of Albemarle's in the last great
Plague, Anno 1665, Viz.

That all the Souldiers that took Vomits in the beginning
of their being Infected, Recovered. Which by the way, is
more than can be said of any one *Medicine besides*.
p. 33. l. 3. r. *Laurinum*. p. 36. l. 20. r. *though many*.
l. 24. dele *by*. p. 41. *beginning of the last lines*.

Manuale

Manuale Medicum,

O R,

A short Physick Essay, &c.

THE Art of Healing can never be Succesful, when neither the *Theory* is sufficiently understood, nor the *Practice* well managed, though for the Instructing therein multitudes of Books are extant, and dayly new *Hypotheses* started ; but as the former cause Confusion, so most of the latter have little besides their Novelty to recommend them.

This Art is of absolute necessity, and great use to the well-being of Mankind ; and yet it wants, as most other things, not only the Improvements might reasonably have been made, but even the benefit of many formerly in use, and still fit to be continued.

Divers things have contributed to this
A Misfortune ;

Misfortune ; amongst others, the causeless Fears and rash Censures of *Patients* ; which have encouraged some dis-ingenuous *Physicians* to take advantage of their Ignorance ; most of them choosing rather to be decoyed into their Graves, than forced into their Health. Something not much unlike this humour was in *Jeremiah's* Time ; *Jer. 5. 31. The Prophets prophesie falsely, and the Priests bear Rule by their Means, And my People love to have it so ; and what will ye do in the end thereof ?* And *Amelot de la Houssaie*, in his *History of Venice*, pag. 260, 261, and 262, observes, *That ill Counsels (provided they are covered with plausible Appearances) are oftner followed than good.* Which most commonly displease, either from the difficulty of the Execution ; or, because the good or ill Consequences are not generally foreseen ; for men do not discern what is true from what is false, nor what is convenient from what is destructive.

But if Diseased *Patients* could be healed naturally, as once miraculously, by a Command to take up their Beds and walk, without a necessity of swallowing many loathsome *Portions*, and seemingly churlish *Medicines*, and always as well *jucundè*, as sometimes *citò & tutò* be freed from their *Diseases*, then might *Physicians* boast of a *Purge*, or
Vomit

Vomit which should neither make sick, nor gripe; and of *Specificks* without any sensible *Evacuation*, wherewith to vanquish all Diseases: but these are *Desiderata*: for though a Disease be received with never so much delight into the Body, it shall cost some pain and trouble before it can be parted with: 'tis true, that pain and trouble, where Strength gives liberty and time, may be divided into smaller Portions, by protracting the Cure; and a *Patient*, who cannot suffer a removal of his Disease at once, may be healed by degrees, there being (besides the true and safe Method of helping with powerful Remedies) a slower and more uncertain, yet seemingly milder, for such as have patience, and will run the hazard.

Diseases may of themselves for a time be quieted, and their Fermentation interrupted, and sometimes also by Art to good purpose; but never was any Cured without *Evacuation*, general or particular, natural or artificial, as by *Vomiting*, *Seige*, *Urine*, *Sweat*, *Sneezing*, *Imposthumations*, or other Eruptions, *Bleeding*, *Fluxing*, *Blistering*, or *Cupping*, with, or without *Scarifications*, according to the sound Judgment of a well experienced and honest *Physitian*. And of this his late Majesty hath been a late famous Example, when attacked with that dreadful Fit, to

the terrour of the whole Nation, who was only relieved by speedy *Evacuation* of all sorts. Which fair way of *Practice* would not scare *Patients* with an *Apothecary's* Bill, amounting to 15 *l.* or 20 *l.* in an ordinary Case.

It may boldly be affirmed, that *Cordials* commonly in Use, never Cured any Distemper which would not as certainly have been Cured without them. 'Tis confest many *Cordials*, so called, tend towards *Evacuation* by *Urine* or *Sweat*, and some to *Sweetning* and *Quieting*; the former do very little, or nothing assist *Nature*, in comparison to larger *Evacuation*; and the latter only *Palliate* or *Quiet* for the present; and soon after, the *Torrent*, if not prevented by *Evacuations*, breaks forth again with greater Violence: the proper use of *Cordials* being with more speed to restore *Spirits* exhausted by *Labour*, violent *Workings* of *Physick*, or *Diseases* already in a great measure overcome; because, *Potui citius quam Cibo reficimur*: For otherwise, *Impura Corpora, quo magis nutrieris, eo magis laeseris*. And consequently, *Cordials* then hurt more than help. As for *Example*: Compare a *Disease* in the Body to a Parcel of *Wood* in a Chamber, which always incumbers, though sometimes without danger; and admit an

unex-

unexpected Fire kindles that Wood ; as an accident may rouse a latent Ferment in the Body ; then the Room becomes in danger of burning, and the Patient of being destroyed by a Fever, or the like.

The Question will be, What may best secure this Chamber and Patient ? Whether with Water, to extinguish the Fire, and leave it smothering, and more apt to receive a new Inflammation ? Or, suffer it to burn out, whereby the Chamber is also indangered ? Or, cause it to be carried away by a brisk stout Fellow ? So, whether to palliate the Patient's Disease with a quieting Medicine, to bridle the present Ferment, leaving still behind some uneasie Symptoms, the Reliques of an Imperfect Cure, or Chronical Distemper instead of the Fever ? Or, suffer the Fever to make its own way, and Nature to struggle for the Mastery, to the hazard of the Patient's Life ? Or, by proper and powerful Catharticks, or other Evacuants, carry off this Morbifick Matter ; this Fomes, and cause of those Appearances, which by mistake, are called Diseases ? For Instance ; A Fever continual or intermitting, a Vomiting, or Looseness, a Cholick or Convulsion, Jaundice or Dropsies, &c. are no more the Disease than a Cholera Morbus, Fever and Convulsi-

on caused by the taking *Poyson*, is then the *Disease*: Whether therefore at such a time a quieting astringent *Opium* may more properly be administred for the *Patient's* Recovery, than a Cup of *Sack* for the Relief of a wearied *Porter* would be more acceptable than the taking the Burden off his Back.

Sickness may be said to be the various Passions of the Body, which happen when *Nature* is attempting to free it self from whatever is troublesome or useless; or thus, every *Humour* received, bred, or so altered within the Body, as by reason of its quantity or quality, is unapt to be converted into the Use or Nourishment of the same; but, *è contra*, irritates, interrupts, or burthens either the *Natural, Vital, or Animal Functions*. *Nature* therefore for the most part, attempts to expel as a *Disease* whatever it cannot digest into Use by *Fermentation*, arising from a Confusion of the *Homogeneous and Heterogeneous Matter or Humour*, retaining the first for the Service of the Body, and expelling the last as *Excrementitious*: and possibly, most purging *Medicines* work no other way but as a *Ferment* cast in, to awaken *Nature*; by the help of which *Fermentation*, *Diseases* are often purged away by the strength of *Nature* through the common *Vents or Emunaries*, as by *Siege, Urine, Sweat, Hemorrhages*;

hages; or *Nature* otherwise throws off some, or all of the *Morbifick Matter* upon the habit of the Body, or remote Parts, where it after becomes a *Chronicle Disease* or *Tumour*, as *Gout*, *Scurvey*, *Bubo*, &c. These Expulsions are either *Critical* or *Symptomatical*; *Critical*, when *Nature* dischargeth the Whole, or greater Part; and *Symptomatical*, when the Peccant Matter so abounds, as to destroy, or at least endanger or incommode the *Patient*, by attacking him in several Parts and different Manners, notwithstanding the Particular Evacuations.

The true and only Causes of all *Obstructions* and *Diseases* are the Abuse of, or Errours in the six *Non-naturals*: *Solutio continui*, *Contusions*, *venemous Stingings*, and *Contagion*, may also be reduced under the same Heads; which Errours alter and vitiate the Humours, and they the Solid Parts. Observe therefore, That

Health is preserv'd by	Good	Ayre.	Meat and Drink.	} and lost by	Bad,
	Wholsome				Unwholsome
	Moderate				Immoderate,
	Regular				Irregular,
	Fitting				Unfitting,
	Orderly		Passions of the Mind.		Disorderly,

Which six Particulars are both the Cause and Cure of Sicknefs and Health; *Temperance*

vance therefore and *Content* goes a great way in its Preservation.

In short, *Repletion* and *Inanition*, or if you please, *Addition* and *Subtraction*, with the *Passions*, cause all *Diseases*; the first, by receiving what is unfit in Quantity or Quality for the Support of the Body, or retaining what ought to be discharged as Useless: the last, by not supplying what is necessary for the Support of the Body, or expelling too soon by *Wound*, *Purge*, or otherways, what is so supplied, and ought longer to have been retained.

By these means the Blood is either coagulated, whence *Stagnation* and *Suffocation*; or rarified, so as the Spirits get loose and vanish, by both which Death only enters.

ins of all *Diseases* produced by the forementioned six *Non-naturals* are to be distinguished by their taste, colour, and consistence, as,

Bitter and *Yellow*, *Salt* and *Glassy*.
Sower and *Greenish*. *Insipid* and *Viscous*.

And were antiently the four *Simple Humors*, called *Excrementitious Choler* and *Phlegme*, *Whey* and *Melancholly* (of which, only the two former are allowed by the Learned *Lister*) together with the various *Compounds* and *Mixtures* of these, which when they

they exceed their Limits, and predominate, bring forth divers Symptomes, or, as they are often called, *Complicated Distempers*, according to the several parts they possess, sprouting up like many Branches from one and the same Trunk.

Thus *Medicine* over-dosed, and *Food* in an undue quantity, create dangerous *Humours* or *Diseases*; for a Scruple of *Mercury precipitate*, a Dram of *Opium* or *Spirit of Vitriol*, or a Quart of *Brandy*, will, by altering and moving the *Humours* irregularly, poyson such as are not used to them; and yet in small quantities are both *Food* and *Physick*: for $\frac{1}{1000}$ part of a Grain of the same *Mercury*, a Grain of *Opium*, ten Drops of *Spirit of Vitriol*, or one Ounce of *Brandy*, are both *Food* and *Physick*, and hurt not, according to the Proverb, *Parum Veneni non nocet*: For *Poyson* in so small a Dose as *Nature* can overcome, may be *Food* or *Physick*; and *Food* and *Physick* in a larger quantity than can be subdued by *Nature*, is *Poyson*; only those things have obtained the Name of *Poyson* which are powerful in small Quantities, and without great exactness cannot safely be applied to the benefit of Mankind.

Note, That the *Humours* may be said to offend in quantity, when any one part is

Overcharged with them, though there remain less than necessary in the rest.

For the Signs of Diseases, see *Riverius's Institutions*, the 1st. Chap. of the 2^d. Sect. of his *Semeioricks*, and so to the 5th. Chap. where he gives a large Account.

But the most necessary and material Signs I have thence extracted and subjoined.

And first, the Signs when *Choler* predominates, are

A full, frequent, and hard *Pulse*.

Want of *Appetite*, and loathing of Meat, great *Thirst*, a *Burning Fever*, a *Tertian*, *Phrensy*, *Pleurisy*, *Vomiting of Choler*, *Looseness*, *Erisipilas*, *Tetter*, &c.

Pimples in the Face, *bitterness* in the Mouth, *Stools* very yellow, and sometimes white, when the Skin is yellow, *Urine* thin and high coloured, and sometimes thick and yellowish, red and intense, a dry burning of the Hands and Feet, a yellowish colour of the Face and Eyes, and sometimes of the whole Body, falling off the Hair, &c.

Secondly, When *Phlegme*, exspect,

A small, slow, and soft *Pulse*.

A bad *Appetite*, little or no *Thirst*, *Casarrhs*,

*carries, Dropsies, Obstructions, Lethargies, Pal-
ses, &c.* a white, thick, insipid *Humour* from
the Nose and Mouth, slimy *Stools*, a white
and pale *Urine*, and thin when it proceeds
from *Obstructions*, else thick, and troubled
with a large Sediment; the *Whites* in Wo-
men, &c.

Thirdly, When Blood, there is

A large, full, and slow *Pulse*.

An Indifferent *Appetite*, and moderate
Thirst, *Burning Feavers*, *Phlegmons*, &c. fre-
quent bleeding at Nose, *Hæmorrhoides*, and
Womb, a good *Urine*, reddish *Stools*, &c.

Fourthly, When Melancholly, you find

A slow and hard *Pulse*.

Sometimes loss of *Appetite*, sower *Belch-
ings*, *Quartane Agues*, *Spleen*, *Leprosy*, *Scabs*,
Piles, *Vomitings*, much *Spitting*, *Costive Body*,
and blackish *Stools*, thin *Urine* and pale,
sometimes thick and lived. These are the
most material Signs where the several *Hu-
mours* predominate.

Diseases being reduced, as above, to a few
Heads, according to the peccant *Humours*,
their Method of Cure consequently may be
much contracted, with respect to the *Hu-
mours*,

humours, the Part offended, and the manner, whether by *Obstructions*, *Tumour*, or otherwise. I shall here purposely omit treating on the Inconveniencies succeeding *Inanition*, being more *Dietetical* than *Pharmaceutical*, a wholesome and moderate Dyet proving sufficient, where 'tis *Simple*, without the Complication of *Præternatural Humours*, and then 'tis included in the following Methods.

For Example, in a *Bilious Cholick*, *Tertian Ague*, *Faundies*, *Erisipilæ*, one sort of *Palsy*, &c. *Choler* is the *Disease*, and these the several Appearances or Symptoms of the same, according to the *Sedes*, or *pars recipiens*, as amongst other Signs is manifest by their frequent Changings from one to another.

And thus also a *Defluxion*, or *Catarrh*, possibly caused by a total or partial Suppression of insensible *Transpiration*, when it falls upon the *Eyes*, *Ears*, *Nose*, *sharp Arteries*, *Lungs*, or *Joynts*, is distinguished into several *Diseases*, yet materially is the same, only invading different parts, and in the maine requiring the same Cure, and with equal facility oft times to be pursued.

For the first, direct the most effectual *Purgers* of *Choler*, and the Application of suitable Strengtheners to the part affected, *Inward* or *Outward*.

For the last, after general *Catharticks*, no
thing

thing seems more proper than *Diaphoreticks*, and *Sudorificks*, to promote sensible or insensible *Transpiration* (due regard being had to the Part affected) *Evacuation* in general being the chief way to overcome *Diseases*: therefore a *Feaver*, and all sorts of Fits caused by *Nature* for Consumption and Discharge of the *Morbifick Matter*, are not to be hindred by the *Jesuits Powder*, or other *Astringents*, but treated by Sweating, or *some* other proper *Evacuation*, that so the Cause may be removed.

Wherein the pretended Tenderness of some *Physicians* (allowing long Intervals betwixt *Carbarricks*, or never using them) is real Cruelty to their *Patients*, giving thereby time to the *Disease* to recover Strength, and oft times to the hazard of the *Patient's* Life; for either the *Patient* is Cured by the first, and needs no Repetition; or not recovered, and then indangered by such Delay.

But a *Physician* hath done his Duty, when he hath committed nothing he ought not, nor seasonably omitted any thing he ought to have used, be the Success what it will; which notwithstanding always follows a due Course of right means, as wetting doth naturally the use of Water, and burning the application of Fire; and when success fails, 'tis either because the wrong means were relied

Iyed on; or the right not seasonably exhibited in quantity, both for weight and time. And he certainly is the most useful and skillful *Physician* who can best discover a *Disease*, and the fittest Method to Cure it ; and always in like number, and equally difficult Cases, hath the best Success.

His principal Work therefore (taking it for granted, that *Diseases* must be expelled before the Part can be strengthend, as being impossible otherwise to be expiated or transmitted) is to make a wise choice of the forementioned ways of Evacuation, to answer the several Indications, it being very evident, that according to the occasion, one sort is not only more effectual, but also the other may be dangerous ; as in the *Small-pox* *Sudorifics* are commonly most successful, *Bleeding* commonly mortal, except very early performed ; therefore *Nature* being the best Guide, seldom or never leaves a curious Observer without some Circumstance to lead him into the ready way.

And of all sorts of *Evacuation*, *Vomits* are found by long and dayly Experience, the most successful, and yet by the ignorant, most opposed as dangerous and violent, when possibly it may not be so very difficult to prove, that *Vomits* are the real *Cordials*, which (by fortifying *Nature*) enables it
to

to throw off the *Disease* by *Vomiting* or otherwise, and that 'tis no Malignity in the *Vomit* which causeth those Gripes and Sicknes usually attending it, but the Motion of the *Humours* which *Nature* (being revived by the *Medicine*, improperly called a *Vomit*) is upon expelling.

When *Vomits* are directed according to Art, with respect to the *Patient's* Strength, *Indications* for them, and no *contra-Indications* lying against their Use, 'tis one of the most effectual means for rooting out of *Diseases*, and is confest by *Quercetan*, *Fernelius*, *Riverius*, *Willis*, and divers others.

So ordered, they do not only empty (as the Vulgar imagine) the Stomach, from which all parts receive their Nourishment, and when foul, can never have good afforded, but both the neighbouring and remoter parts, as the same, and other Authors readily acknowledge.

And (though of the six only Inlets of *Diseases*, the Errours of the *Non-naturals*, Food is but one) yet shall the Stomach be affected, and sympathize with most, if not all the other parts, though the *Disease* be caused by any of the other five; for instance, tread upon a Man's *Corn*, and he shall immediately be sick at Stomach; bring him ill Tydings, and though never so sharp set before,

fore, his *Appetite* presently flags : and a *Head-ach* be caused by Wind or Sun, Stomack shall not escape.

Vomits reach those *Humours*, no other sort of *Evacuation* can touch, at least not so certainly, nor without more frequent repetitions : And prepared accordingly, may be given to Old and Young, Men or Women, with Child, or not (but with great Caution to the Female Sex) in most, if not all Distempers Beginning, Increase, State or Declination, at all hours Day and Night, when-ever the Stomack is principally, or by consent disordered. Always discerned by loss of Appetite, Pain, Heaviness or Fulness at the Stomack, Vomiting, or Reaching to Vomit.

Quercitan speaking of *Vomits* in the 17th. Chapter of his *Pharmacopeia*, declares, That *Art* must always follow *Nature* ; which of its own accord endeavours all sorts of *Evacuation* : which were enumerated, as *Stool*, *Urine*, *Sweat*, and *Vomit*, for the General ; and the *Excretions* of the *Nose* and *Mouth* by *Sneezing* and *Spitting*, for Particulars ; all which *Art* must imitate.

Vomits (as she) antiently were in great Esteem, and much more in Use than now ; for our late *Physicians* reject them, by reason they do, as they suppose, very much disturb the

the Body, introducing dangerous Symptoms, and that (our Climate being colder than *Græce*, where *Hippocrates* and other *Græcians* used them, and our Inhabitants more *Flegmatick*) *Vomits* are not so needful; But these are generally granted to be idle Reasons, and therefore exploded; for on the contrary, *Vomits* are found to be very useful and necessary for rooting out the most desperate and ~~most~~ difficult Diseases no ways else to be effected; the mention of which alone affrights our Hen-hearted *Physicians*. But how can they then boast themselves Friends to Nature who (neglecting the most powerful Remedies, without daring so much as to make Tryal) prove rather her Enemies and Flatterers, seeking to defend her with Helps too weak and inconsiderable, never thinking to attacque her Foe with powerful Weapons, who in the mean time remains unhurt by their gentle *Medicines*, even *despising* the milder *Vomits*; after which, in vain applyed, they dare not return the second time to the same Remedy. This Author enumerates some Cautions in giving *Vomits*, and afterwards declares what *Spontaneous Vomiting* is; and further adds, that the *Ancients* ordered *Vomits* more unsafe than those of late Days invented; making mention of divers extraordinary Cures of *Ruland*

du, and afterwards cites two ; in the first of which he relates the great *Agony* a *Patient* suffered by a *Vomit*, but yet was Cured, tho forsaken by all the *Doctors* before. The last is more considerable, for the strange matter brought away, and the great success ensuing, so that he resolves to publish it to the World, to the end those *Physitians* (who through a worse Fear than that of a *Hare*, wickedly condemn this way of Purging) may see their great Errour.

Riverius in his *Institutions* acknowledgeth, That *Humours* contained in the Stomach and Neighbouring Parts, are easier Purged off by *Vomit* than *Stool*, it being the shortest way ; and though *Vomits* are not much in use ; yet 'tis very certain, that being discreetly appointed, they work admirable Effects ; for many *Intermitting Fevers* remaining (notwithstanding other *Medicines*) inveterate, are by *Vomits* only eradicated, as appears by frequent Experiments ; which he pursues with divers Instances ; and for a further Confirmation, please to take notice of a late Instance of the King of *France*, the 1st. of *July*, 1658, who being taken with a *Malignant Fever*, removed to *Calais*, where his life being despair'd of, the *Physitians* (finding his Strength daily decay, his *Disease* increase,

crease, and that the second bleeding in the Foot, on the 8th. of the said Month, gave no Relief) upon a full Consultation in the Presence of the *Cardinal*, resolved to give him an *Antimonial Vomit*, which the King took with great hopes of Relief; accordingly the Operation was so happy and speedy, that after emptying the Stomack and Bowels of a great deal of malignant and adust Matter, he found himself much eased the same Night, next Morning, being the 10th. he took the second *Purge*, which altho more gentle, work't notwithstanding so well, that in five or six days he was perfectly recovered, If this Remedy had been delayed twenty four hours longer, or that it had not work't within twenty four hours, the King's Recovery had been absolutely desperate. This Relation was taken out of the History of the *Treaty of Peace* Concluded on the Frontiers of *Spain* and *France*, Anno 1659.

Diseases, says *Bœtius*, are Cured by the *Egyptians*, either with *Fasting* or *Vomits* every, or every third or fourth day; for say they, All *Diseases* proceed from Superfluity of Dyet, therefore that is like to be the best restorer of Health which takes away the Principles of *Diseases*. *Sydenham*, quoted by *Bonetus* in the *English Translation*,

fol. 159. Sect. 13, 14; intimates, That if he were permitted, he would give *Vomits* in the beginning of all *Feavers* and *Dropsies*.

Uncerus in *Answer to Objections*, in Chap. 14. Book I. of the *Stone*, asserts, That *Vomits* do not weaken the Stomach, unless irregularly given; but on the contrary, strengthen it, by carrying off the *Humours* that infest it.

That *Vomits* are given in *Vomitings* to root out *Choler* the sooner.

That *Vomitings* in the *Stone* are not to be hindered, but furthered.

That *Vomits* have been extreamly helpful in the *Stone*.

That whatsoever removes the Cause of Diseases, and cleanseth the Stomach of the tartarous Matter, is useful in the *Stone*; which *Vomits* do.

That *Vomits* take off all *Humours*, prevent the *Stone*, and Cure it; and may as well be given for it as *Purges*; which none scruple.

All which he strengthens by *Quotations* out of divers eminent Authors in the following 15th. Chap. To which again he briefly subjoyns his own Opinion.

Willis, pag. 26, & 27 of his *Rational Pharmacy*, saith, That as the Operation by Vomit

is more violent than by Stool ; so in most Distempers, where 'tis with Judgment directed, it doth more good than ten Purges. For by this the heavy Flegm, untouch'd by Purges, is removed ; besides, the Neighbouring Parts are cleansed : So that Obstructions there made, and Stagnation of Humours in the Blood, are easily helped, Præternatural Ferments, and deeply rooted Diseases can by no other means be removed ; especially of the Brain and Nerys. Then giving an Account how they work : He concludes, That most desperate Diseases are best Cured by Vomits, and hardly without them.

Berniers, a French Author of the Memoirs of the Empire of Mogul, pag. 170, in his Voyage of Rachimire, speaks thus in commendation of Vomits : By opening of the Plague-Sore, I was my self soon Infected ; so that had I not forthwith taken some Butter of Antimony, I might have been as well as others an Example of the little certainty there is of the Plague after the Dew : But this Emetick Medicine in the beginning of the Evil, did Wonders, and I kept but three or four days within doors.

B 3

Fernelius

Add herunto y Observation of y late D. of Albemarle in y last great Plague 1665, viz that all youldiers y took Vomits in y beginning of ther being infected, recovered, wth y way y is more y can be of any one Medicine besides.

Hypocrates and *Fernelius* are both quoted to this purpose in the *Pharmacopeia Augustana*. *Hypocrates* in the 17, & 18 *Aphorisme* of the fourth Book, directed a *Vomit* to all such as, having no *Fever*, complain of loss of *Appetite*, *Gnawing* at the *Stomach*, *dark*, *melancholy Vertigoes* or *Fumes*, or *Bitterness* in the *Mouth*: and also to *Purge* by *Vomit*, when ever *Pains* and *Illness* arise above the *Diaphragma*; and by *Stool* when below. And *Fernelius* in the 3d. Chap. of the 3d. Book of his *Methodus Medendi*, speaking of *Vomits*, says, That they are most effectual, and best of all *Purges*, where moderate and easie; for they draw forth, and empty the true hurtful *Humours*, and chiefly cleanse all the *Filth* which hangs in the *Capacity* and *Tunics* of the *Stomack*, and expel out of the *Membranes* of the *Præcordia*, the hollow of the *Spleen* and *Liver*, and the *Pancreas*, the sincere superfluous *Humour* of all sorts, which for the most part, neither *Hiera*, nor any other strong *Medicine*, tho often repeated, can move in the *Belly*; for the *Passages* are shorter & readier out of those parts into the *Stomach* than into the *Belly*; which makes *Vomiting* easie. And although at first it only dischargeth the *Inward Parts*, yet consequently it easeth the *Head* and the rest of the *Body*.

Where-

Wherefore it helps all Diseases arising from the Impurity of the *Præcordia*, as, *Languishing Appetite*, *Reaching to Vomit*, *Loathing of Food*, *Frequent Vomitings*, *Distention of the Stomack and Præcordia*, *Jaundice*, and *Green Sickness*, *Intermitting-Feavers*, *Head-Ach*, *Vertigoes*, *Night-Mares*, *Falling-Sickness*, *Suffusion*, and all Diseases of the Head, contracted by the Sympathy of the *Præcordia*, and brought forth by the Impurities of the same, thrown off upon the rest of the Body; in short therefore, in every Disease, where a languishing *Appetite* and desire of *Vomiting*, troubles the *Patient*, and *Purges* do not, *Vomits* must Cure; for what *Purges* cannot wash away, *Vomits* root out; and what descends not easily from those Parts into the *Bowels*, readily returns into the *Stomach*.

I choose to make the *Quotations* intire, tho they serve to confirm several of my *Positions*; which the *Judicious Reader* may easily apply.

The Reasons therefore why *Vomits* are so much laid aside, are first, they Cure too soon for some *Physitians* Advantage, and by their seeming Violence in Operation disgust the *Patients*; who being for the most part short sighted, choose to avoid a present Trouble though to their future prejudice, rather than endure

Endure it for Recovery of Health, or saving Life, as the Author of the *History of Venice* formerly cited, takes notice, pag. 262, of the Feebleness and Ignorance of Mankind, who not regarding the Future, choose rather to loose all afterward than at present to part with any thing, tho' for the safety of the rest; like those obstinate Persons, who rather run the hazard of a *Gangrene* than endure the Pain of an inconsiderable Incision.

2dly. When they are given, and *Patients* die after, either by the Malignity of the Disease, or great Progress it had made, or the *Patient's* unwillingness to repeat them as oft as necessary for mastering any desperate Distemper, they usually have the ill luck to bear the blame; whereas the Disease is generally and truly accused, when insignificant and comfortable *Cordials* are given without them, though probably the Disease had not got the Victory, if *Vomits* had been duly prescribed; nor is it difficult to prove, that fewer die by some hundreds, if not thousands, after *Vomits*, than after those Comfortable *Cordials*. If that therefore were a good Exception, it lyes stronger against *Cordials*.

So that the *Patient's* Humour or Inclination concurs here with the *Physician's* Interest, not to shorten the Cure by *Vomits*, but to multiply

tiply Fees by protracting it with *Cordials*: to the great discouragement of *Honesty* and *Skill*, which neither pleaseth the *Patient*, nor enriches the *Possessor*.

Much to this purpose speaks the afore-said Author of the *Venetian History*, pag. 263, *That Ill Counsels are most acceptable, and Good not only rejected, but heard with Indignation.*

And *Riverius* also in the 9th. Obser. of the second Cent. complains, that *Physicians* are under a kind of Necessity to forbear doing their *Patients* good, to please them: in these words: *The Malepertness of our Women imputing every unhappy Success to the Remedies, makes the more prudent Physitians, for fear of Calumny, to abstain from the Use of the best Medicine.*

Some offer a seeming great Objection, That Vomits are exceeding dangerous, because of their Violent Operation: Not considering they work the more upon the peccant Humour, nor remembring the ill Consequence of Delay. Where gentle means lead as certainly to the same end, violent are not pleaded for; but where violent will, and gentle will not, they ought to be preferred: for which is most eligible, to be one of the nineteen that escape of 20 that leap overboard when a Ship is on fire, or stay behind with five hundred that dread the present danger of Drowning, and are cer-

certainly in a few minutes after destroyed with the Ship by fire.

But this *Object*. against *Vomits* may easily be removed; for the Violence of their Operation is but remotely the effect of the *Medicine*, it being the natural and immediate consequence of the Motion of the Morbifick Matter, and ought as patiently to be born as Labour when a Women is with Child, the *Periodick Vomiting Motions* being no other than the *Periodick Throws* in Labour, for the Expulsion of what Nature desires to be freed from, the Reasons being the same, *Viz. Irritation*, from the uneasiness by the increase of new uselefs Matter: Time for *Natures* recovery of strength between every Throw or Vomiting: and the trouble of compressing and squeezing out by the expulsive Faculty; and this is no new conceit, for *Fernelius* in the 3d. Chap. of his 3d. Book of his *Rationes Medendi* useth the same Comparison.

Even as the *Womb* in Labour, with collected strength from all parts, contracts it self closely to the upper parts whereby it may bring forth the Birth: So also the Stomack tyred with the Injury of things offensive, by compressing the bottom is by force wholly moved upwards, throwing out all that is offensive by *Vomit*. This is the most manifest

manifest of all natural Motions, by which the Stomack also springing from its proper place, puts a Force upon the neighbouring Parts to which 'tis fastned, whence ariseth the difficulty and violence in Vomiting, tho to some more, some less.

And it may further be observed, that Persons are as sick, when by a *Surfeit*, *Great Belly*, *Giddiness*, or *Sea-Voyage* they vomit bitter or sower *Choler*, melancholy or tough *Phlegm*, as when they take a *Shoop-Vomit*, or drink large quantities of *Luke-warm Water*, or *Possiet-Drink*, or (as they are called) the milder *Vomits* such as *Groundsel*, or *Carduus*, provided they eradicate the same Matter; and upon taking a *Vomit*, if that Matter be not brought up or stirred by reason of a *Congeries* of other more easily moved and in the way, or that there is but a small Quantity to be removed, the Patient shall be no more sick than when he drinks so much *Wine* or *Water*, which for illustration sake, may be plainly proved by the different Working of three of the very same *Vomits* for substance and measure in the same Person within a few days one after the other: For Instance; the first spending it self upon a large quantity of serous *Matter*, and some tough *Phlegm*, gripes but little

tle, and causes no great Sickness. The 2d. penetrating deeper, and finding little or none of the first *Humour* to take off its edge, by pumping out the green and yellow Matter, causes Gripes, great Sickness, Faintness, cold Sweats, and almost *Convulsions*; which is no otherwise than when the same stuff is cast off by Nature without a *Vomit*. The 3d. *Vomit* again shall hardly work at all, most of both sorts of the *Morbifick Matter* being removed by the two former, and consequently it causeth little or no Sickness. So that this violence only proceeds from removing the Disease (not to be avoided, if willing to be rid of the same) it not being the immediate effect of the *Vomit*, for then 'twould always accompany it; which by Experience is found otherwise. But in truth, a *Vomit* enables Nature to separate and squeeze out those *Humours* which are incompatible with, and Præternatural to it, and that Expulsion being the Work of Nature, is the true Cause of that Pain and Sickness.

And for that Reason there is no more danger in this *Artificial* than in a *Præternatural* or *Spontaneous Vomiting*, which, or some other effectual Evacuation, must either be endured together, or divided, or the Disease must continue, unless by a present quieting *Medicine*, a Foundation for future *Chronicall*
Di-

Distempers, be layed; for *Præternatural Humours*, once in the Body, if not ejected, will make their way to one part or other, especially to the weak, if any such, they being altogether incapable of ever after being made useful to the Body.

A *Second Objection* often brought against their use is, *That Nature never made the Stomack for Discharge of Excrements upwards.*

To which, an *Answer* may be given, not much unlike one more witty than true, of *Sir Francis Prunyan* in another Case to a Gentleman reproaching him for using *Forraign Drugs*, when sufficient were produced at home, according to the common Saying, *That every Countrey is furnished with necessary Medicines for the Diseases of the Place which he acknowledged*: but withal told him, That if he went beyond Sea for Food, as *Wine* and *Spice*, he must do the like for *Physick*,

And so in this Case the *Fundament* and other usual Vents are sufficient for discharge of Natural Excrements when the Party is in Health; but if by Plenty, Luxury, and Laziness *Præternatural Excrementitious Humours* are collected to disease Mankind, new ways for their Discharge must likewise be invented, and this *Nature* directs.

Furthermore, divers Excrements are naturally

turally voided upwards by *Nose* and *Mouth*, and these sort of *Humours* can seldom or never be carryed away by *Stool*, nor are they the same that naturally pass that way; but I presume no *Salivator* will stiffly maintain this *Objection*.

A Third *Objection* is, That granting *Vomits* to be more powerful than other Remedies, yet 'tis *inexcusable* to give them upon every slight occasion.

Which truly seems plausible till 'tis considered, That Diseases are not always safely to be trusted, because divers at first have appeared mild, which too late have been discovered to be dangerous and malignant; and an opportunity lost may be a Life lost: but no other use of them is pleaded for, except where *Nature* directs; or when in all likelihood most safe, and where no other Inconvenience can thereby happen, but a speedier Cure.

A Short

A short Appendix of PRACTICE.

PReserve your Health by Temperance in *Meat and Drink*, Convenient *Rest and Labour*, *Sleeping and Watching*, *Excretion and Retention*, good *Air*, and moderate *Passions*, especially *Grief, Anger, &c.*

But when, by the Abuse of any of these *Non-Naturals*, Health is impaired, Recover it by proper *Evacuation*, as before mentioned, and the occasional Use of *Hypnoticks*.

Begin to apply your Remedies immediately after you find your self disordered, for Delays breed danger,

*Quod hodie non fit, cras minus aptus erit ;
Principijs obsta, post est occasio calva.*

Therefore, as oft as ye are *Bound*, take a *Lenient Clyster*, or some gentle *Purge*, except there were any probable Appearance of *Plague, Small-Pox*, or the like *Pestilential Distempers*, and then a *Suppository*, as a *Violer Comfit*, or *Candles Ends* may be best.

At all times when your *Appetite* is lost or dulled, a *Loathing*, *Vomiting*, *Sickness* or
Pain

Pain at your Stomack attends you, then *Vomits* are the best Remedies, though *Catharticks* may sometimes recover you, when the Inconvenience is not great.

And then take a *Vomit*, drinking Possit-Drink, thin Broth, or Luke-warm water during the Working, and repeat it two or three days together ; if your Stomack continues disordered, the *Feaver* Violent, or intermitting ; giving it then just before the Fits.

After the working of *Vomits*, or strong *Purgers*, and where Sleep is wanting, take a quieting Remedy for Sleep.

In all *Feavers*, after convenient *Purging* and *Vomiting* ; and wherever *Sweating* is necessary to remove Pains, Soreness, or Weariness, take a *Sweating Remedy*.

Bleeding is good in all *Feavers* (*Plague*, *Small-pox*, *Mensels*, *Spotted*, or *Malignant Feavers* excepted) in all Pains of the Head or Limbs, *Pleurisy*, Running Pains, in Fulness of Blood, in Youth, in all *Coughs*, and *Inflammation* of any Part ; but 'tis not only more advantageous in one Part than another, but also more prejudicial when taken out of a wrong place.

Whensoever you happen to have any Stoppage of *Urine* by *Stone*, *Gravel*, *Cholick*, or otherwise, make use of *Diureticks*, *Clysters*, and the other Remedies, provided there be Indications.

For

For the *Itch*, Purge, and wash the place with *Tobacco Stalks* boyled in *Beer*, or *Urine*: or anoint with *Olinum Laurum* with *Brimstone*, or powdered *Ginger*.

For *Boyls*, *Swellings*, or other *Breakings out*, apply *Pultesses*, or *Drawing* and *Ripening Plasters* to break, or discuss them, or a *Cau-sick*; and, if they are not malignant, or that they are in a Part to which either you cannot at all, or not conveniently make an outward Application, then *Purge* or *Flux*.

Never leave a Disease till the Disease quits the Patient, for that gives it but time to recover: The weaker the Patient, the stronger and speedier ought the Remedy to be, because there is no time to loose; and the stronger the Remedy, if not beyond Reason, the quicker will the Patient recover strength, and much sooner than no Remedy, or but a weak one.

Here followeth a Short Direction, formerly designed for the English Army in Flanders.

THe Poverty and Discontents of the ruined Inhabitants in *Flanders*.

The *Intemperance*, and thence the frequent *Indigences* of the Soldiers, whence their Troubles of Mind. C The

The Change of Air and Diet, the want of Shifts, and their uncleanness.

The straightness and illness of their Lodging.

The want of due Exercise, most of them having been Labouring Men,

Are sufficient Causes to produce *Cancer* Diseases, which the unseasonable heat of the Air actuates into *Malignant*, and then is easily communicated by *Contagion* to such as convers with them, whose Bodies are there to predisposed.

For which, the Remedies are,

First, To Preserve the Sound, indicated by the Causes : And,

Secondly, To Cure the Sick.

To which purpose the Peccant *Matter* and *Humours* (being thus produced in the Body, and not possible to be reduced to their Pristine State) must therefore be carried off.

To effect which, the usual and most approved ways are by *Antidotes*, and *Allopathicks*, which sometimes by *Urine*, and most by *Sweat*, discharge the Body of that Enemy ; but because they may be slow and uncertain in their *Operation*, and that oft times there are other *Indications* :

Therefore as soon as taken ill (after a
Cly-

Clyster is administred, if *Cositive*) order a *Vomit*, which may the next day without danger be repeated, if there be *Indications* for it.

The Night after the *Vomit*, an *Alexipharmacal Medicine*, mixt with *Hypnoticks*, will prevent all ill Symptoms.

Afterwards *Purge* but if *Matter* be cast forth by the common *Emunctories* or *Flavis* of the Body, then *Drawing-Plasters* to the *Boyls*, and *Sudorificks* inwardly, with *Blisters* and *Applications* to the Feet, perform the whole Cure.

Of the Jesuits Powder.

According to my promise in the Preface, I think my self obliged to offer some of my Exceptions against the present unreasonable, and too frequent use of the *Cortex Patrum*, or *Peruviana*, commonly called the *Jesuits Powder*, and therefore (without repeating the Description of the *Plant*, the Place whence 'twas brought, the time when first Imported into *Europe*, the manner how the Virtues thereof were first discovered, with other particulars relating to the same, which have been al-

ready at large treated upon by divers Authors ; to which I refer my Reader) my Province shall be to take notice of some of the Reasons which have induced many *Physicians* to make it so general a *Febrifuge*, and now almost a *Panpharmakon* ; and then modestly to propose to the consideration of the Impartial and Judicious Reader. what makes me dissent from the Practice of so many Learned and Eminent Professors.

The principal Motives I presume, are the original Recommendations from abroad : *Talbor's Blind and General Application* ; together with the sudden and surprizing success they suppose immediately follows the Exhibition of the *Cortex*, whereby the Fit is soon interrupted, and the *Patient* pleased with a seeming and sudden Recovery, whereby many to my knowledge are obliged to tedious Courses of the *Cortex*, even six times longer than was expected for the Cure, and ; which often failing hath been at last effected by quite other Methods ; of which may be given divers Instances, but that every day will furnish faithful Inquirers with plenty of Examples.

To proceed therefore, please to observe, That 'tis on all hands agreed, that the Essential and manifest Quality of the said Bark is *Stipitic* or *Astringent*. Yet at the same time, such as do not rely upon any occult Quality, will have it endued with a Property to open, empty, and remove the morbidick Cause by some unintelligible, invisible, and let me add, preposterous manner of working.

That it hath the *Binding* Quality, besides the foresaid acknowledgements, is manifest by the Retention of the *Morbidick Matter* in the Body, which appears to be so from its being let loose and returning to its old Course as soon as, or in a few days after a *Purging Medicine* operates upon the *Patient*, which (had it been evacuated, as those *Gent*. would have it) could not possibly be brought back again into the Body by a *Purge* or *Comit*.

His late Majesty, to justify the supposed Skill of the deceased, and according to the Proverb, fortunate Knight Sir R. T. was pleased to offer as a Tryal of Skill to the Physicians, that Persons cured by the said Knt. with the *Jesuits Powder*, should by taking a *Purge*, be again reduced to their pristine state for the Physicians to imploy their best Endeavours to help them if they could.

This was a sufficient concession that the *Forces* still remained in the Body, and only by the quieting or stick Quality of the *Cortex* was hindered from exerting (for the present) its peccant Motions. For what can else be the Cause of the almost certain Return of the *Ague* after three weeks or a Month, but that the force of the Medicine being spent, the Cause of the *Ague* will no longer obey, but attacks the *Patient* afresh. And if by chance the *Ague* appears not so soon nor in its proper Colours, yet what reason can be given, that at least two in three that have taken any quantity of it, after the Expiration of three or four Months, are infallibly troubled with a Shortness of Breath, loss of Appetite, a Helique Rheumatisme, Colick, Jaundice, Scurvey, &c. or suffer a severe Augmentation of such Distempers, to which they were formerly subject, whereby it becomes almost Habitual, and oft times destructive to the Life of at least one in five that had the misfortune to be therewith treated. 'Tis confessed, that it often checks the Fit of an *Intermitting Fever*, and that frequent Repetitions of the same may so disguise the Distemper as the *Patient* may believe

believe himself Cured, when alas the best is but a truce, and though it may never return in the same shape, yet it seldom gives over haunting the *Patient* in different Manners, which occasions many to make most grievous Complaints of their want of Health, *Suffocations*, or other *Maladies*, as above said, that infest them as bad, or worse than their *Ague* : So that it may be said, that the *Jessur's Powder* cures the *Ague*, but at the same time destroys the *Patient*.

Which *Dr. Willis* seems to allow in another Case, pag. 19 of the *London Practice of Physick*, where he concludes the Cause of divers ill Symptoms of the *Brain* and *Nerves* to proceed from the inward restraint of the malignant Matter driven thither by the means of *Opium*, or the like *Astringent*. Nevertheless as often as the *Looseness* and *Vomiting* returned, those affects were presently appeased.

To prove this further, consider that 'tis generally owned, that the *Cortex* hath no *Opening*, but as already intimated, a *Binding* and *Astringent Quality*, now unless it had withal a *Transmuting Quality*, to change the *Morbifick Matter* into *Nutritive*, I cannot see how possibly the *Patient* can be safe, and that there is no such *Transmutation*.

appears by the frequent return of the Distemper after a few Weeks, especially upon the giving a *Purge* : whereby 'tis evident, that the Matter was not only dam'd up in the Mass of *Blood*, though the motion of it was suppressed by the *Cortex*, but that it still remained the same useless peccant Matter as before, why else should it many times return in the same shape ; indeed if by frequent and continued repetition of the *Cortex*, the Disease happens to be a long time imprison'd in the Body, and that Nature wants power sufficient to expel it, 'tis possible by the acquisition of fresh Matter, or the tendency of it to another part, some new *Phenomina* may arise, very different from the old, but no less grievous ; which therefore deludes the *Patient* out of a suspicion of its being a Brat of the former *Ague*.

But let us now suppose that this *Jesuits Powder* should infallibly cure the Fit of an *Ague* in all Persons, as they say it doth in most, yet so long as it appears by experience that it only prevents the *Accidents*, leaving the Cause untouched, the *Patient* is certainly more endangered, for the Fit not being the *Disease*, but caused by the Motion of the Disease in order to a natural Discharge : wherein then lyes the Excellency of this *Medicine* ? The

The Author of *Sir R. T's. Wonderful Secret, or English Remedy*, doth Learnedly Philosophize against all Sense and Reason, as in page 17, &c. where he will not allow that the *Binding, Suspicious Quality* doth retain the *Morbifick Matter* in the Body, but by riveting (as his words are) the *Hæmorrhagious* parts of the Blood, separates them from the *Heterogeneous*, whereby it facilitates the Expulsion. Could this *Chimera* be granted, how comes an expelling Medicine to destroy the effect of the *Cortex*, which if so, would really help it? To what end doth his *Medicine* separate, if *Nature* cannot, *Art* must not discharge? Nay, in pag. 20. he asserts, that the principal action of the *Cortex* is directly opposite to that of *Evacuations*, and thereby endeavours to confute the Opinion of the Author of the *Additions to Schroderus*, who imagines that it operates by *Precipitation*: notwithstanding, quickly forgetting himself in finding fault with *La Mery*, he changeth his Opinion, pag. 26. and confesseth that the *Febrifick Matter* remains (after the proper parts of the Blood are reunited) confounded in the superfluous Scroty wherewith 'tis evacuated, either by *Transpiration* or *Urine*.

Truly

Truly the Discoveries of the Properties of this Remedy would have been no great loss to the World, if they had still remained concealed under the occult Quality, for the Explanations seem to me *Riddles* and *Paradoxes*, it *Opens* and *Closes*, and *Closes* and *Opens*, and both, and neither, *opens* *per se*. But 'tis no wonder it should be so, when *Authors* write more to support Opinions and maintain indulg'd Notions than to discover Truth, and study more what will please, than what may guide and instruct.

For certainly, if they would have had more *Patience*, instead of an *Ambition* to appear in Print, and had made some more *Gilgent* Observations upon the Exhibition of the *Cortex*, they could never have been guilty of so great a mischief, as blindly to recommend a *Drug* so highly prejudicial and destructive to Life and Health as this hath since proved, whether by abuse of it or otherwise, I will not now dispute.

If any curious Observer will but please to reflect a little on the Weekly Bills of *Mortality*, since the frequent use of the *Cortex*, he'll assuredly find not a single Corps less in number than before, 'tis well if not many increased; for there are certainly more *Cholicks*, *Apoplexes*, *Suffocations*; *Rheumatisms*;

distress in abundance, *Hecticks*, &c. than formerly, which were impossible if it answered the commendation of some, and the expectation of others, for if we have no fewer People of the same number of Inhabitants dye, but more painful and tormenting Diseases increase than before its use, what is the Benefit accrues thereby? The Observations other *Physicians* have met with, I hope will in time weane them from the use of this *Drugg*, for they may find the same as I do.

If there be any true way to discover the Vertues and Usefulness of Remedies but by Experience, I must confess my Ignorance, for I know no other.

Scarce a *Patient* comes to me that hath not just cause to complain of the *Cortex* by reason of some *Chronical Distemper* or other, which ever since the use of the *Bark* hath afflicted them.

If what I have in the former part laid down as a certain Rule (that no Disease was ever cured without Evacuation) be true, then I think it cannot reasonably be long controverted whether a strict Remedy is fit to be applyed for the compleat Cure of an *Ague*, which none will deny to proceed from *Heterogeneous* and *præternatural Humours*; and I believe few can prove
those

those *Humours* ever after converted into *Homogeneous* and *Natural*; and if so, the natural Indication is Evacuation.

Could this *Powder* be more effectual than the Method I have in general proposed, or indeed any other, or did it perform what they say it doth, leaving no deadly poison behind it, then would I as heartily embrace it; but since other Methods are experimentally seen to be more safe, certain and useful, it ought to be exploded as a common Enemy to Mankind; witness the untimely Death of divers of our *Nobility*, *Gentry* and *Commonalty*, so notorious, that I forbear to name them. I shall leave these my thoughts to the Scrutiny of any Candid Person, for my part I do not see how *Practice* can support it, or *Theory* encourage it.

It may not be amiss here to insert an Observation of the *Cortex*, communicated by a Person of great Worth and Experience in *Chymistry*; That a convenient Quantity of the same being thrown into *Wort* after *Yeast* is added to cause it to work, or any other Liquor upon *Fermenting*, the *Fermentation* shall immediately be interrupted, and the Liquor rendred vapid, useless, and totally destroyed.

POST-

POST-SCRIPT.

After this Small *Treatise* was Finished and Compos'd by the Printer, there remained four blank Pages to compleat the Sheet, which gave me opportunity to make some Amendments, and to fill up the rest with a few scatter'd Remarks and Observations. Wherefore the Reader may please to take notice that in Translating the Quotations out of the *Latin*, I followed as near as I could the Phrase and Stile of my Authors, without endeavouring to mend it where it was significant. And further, that having had the good fortune, since the Printing the 21st. page, of Mr. *Bernier's* Acquaintance, whose Curiosity brought him to visit this Kingdom, and see the
Co-

Coronation : I look upon my self obliged to acknowledge my Errour in naming a Person of his great Merit and Reputation in *Europe* with no more Respect, besides the Honour he had in being *Physitian* to the Great *Mogul* in the strange Revolution of that Rich and Mighty Empire.

For Observations take this taste.

A *Hackney Coachman* in *Hedge-Lane* having used the *Cortex* a whole Month in an *Intermitting Fever* upon a Promise of being by it recovered without *Purge* or *Vomit* in three or four days. And being in that time reduced to a very weak Condition, besides an Addition of dangerous Symptomes, was by a contrary Method in less than a *Fortnight* much relieved, and in a very short time after restored to perfect Health.

A Young Gentlewoman having been six Month afflicted with a *Quartane*, notwithstanding the frequent

quent Use of the *Cortex*, was in less than a *Week* perfectly Cured by a *Purging Course*.

Many more to the same Purpose may be added, but that I am not willing to enlarge at present; but if this small Trifle comes hereafter to be Published, 'tis very possible it may receive an Augmentation by some Remarkable Observations in divers Diseases.

ERRATA.

PAge 8. l. 18. r. *the Roots or Fountains of all Diseases.* p. 16. l. 10. r. *Caution.* l. 11. place a comma after *Distempers.* p. 17. l. 2. after *and* r. *for.* l. 10. dele *most.* p. 18. l. 26. r. *who* for *he.* p. 19. l. 22. r. *Bœtius* with two tittles. l. 23. dele *s* in *fasting.* p. 21. l. 9. r. *deep rooted.* l. 11. r. *Nerves.*

FINIS.